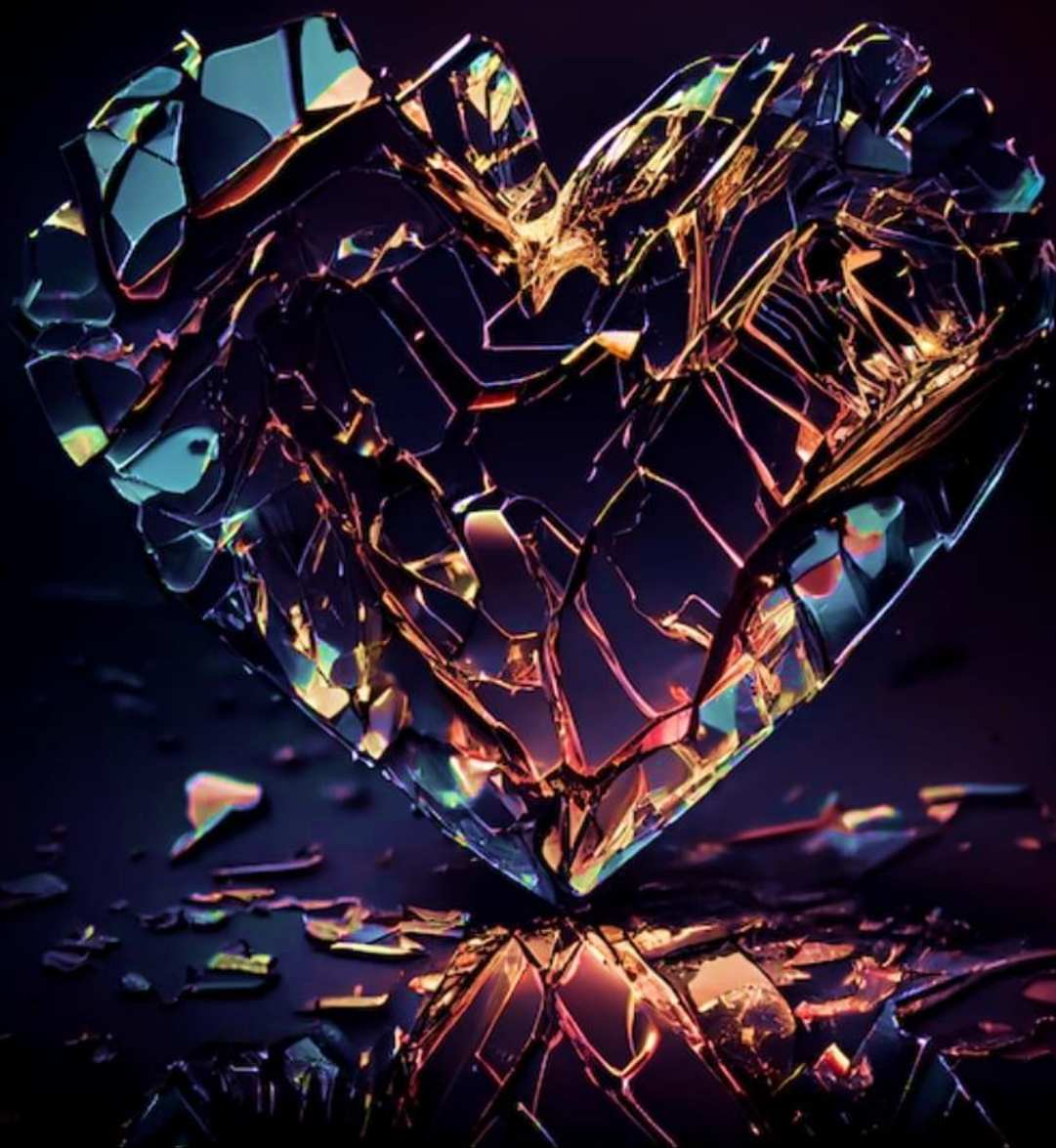


# *"Essay On The Heart"*

*Shaykhu Al Islam Ibn Taymiyyah*



*Assassin With Al Qalam*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## Foreword

### BIOGRAPHY OF IBN TAYMIYYAH رحمه الله

Ibn Taymiyyah's name was Ahmad ibn 'Abd al-Halim and he was born in Harraan<sup>1</sup> on the 22nd of January 1263. In 1268, he migrated with his father to Damascus due to the Tartar attack on Iraq.<sup>2</sup> His family settled in Damascus where Ibn Taymiyyah grew up in an atmosphere of knowledge and scholarship for his father was among the leading I:ladeeth scholars of his day. Ibn Taymiyyah's father taught in a circle at the main masjid of Damascus and occupied the post of I:ladeeth Shaykh at Dar as-Sukkariyyah where Ibn Taymiyyah began his studies.<sup>3</sup>

Before reaching puberty Ibn Taymiyyah had memorized the whole Qur'an and studied I:ladeeth sciences as well as Fiqh (Islamic Law) and its related sciences. He sat in the circles of the major Fiqh and I:ladeeth scholars learning from them and debating with them while still a youth. One day while on his way to the public library, a Jew who lived on the way and who had heard of him, met him and asked him some questions in an attempt to create some doubts in his mind and shake his faith. However, Ibn Taymiyyah impressed the Jew by swiftly replying to his questions. The Jew met him repeatedly and questioned him incessantly but to no avail. Ibn Taymiyyah continued to answer his questions and only became firmer in his faith and more certain of his religion. Shortly thereafter the Jew converted to Islam and began to practise its tenets sincerely. The people of Damascus were amazed at Ibn Taymiyyah's intelligence and quick comprehension.

Ath-Thahabee said the following concerning him, "He used to attend the schools and lecture halls in his youth and would debate with his elders and dumbfound them with his arguments. Religious issues which baffled the major scholars of the region would be brought to him and he would rule on them when he was only 19 years of age. From that point on he began to compile material and write.<sup>4</sup> Those who agreed with him as well as those who opposed some of his ideas used to praise him and his books caused his fame to spread wider and farther. The total number of books which he wrote was somewhere in the neighbourhood of 300 volumes.<sup>5</sup>

In his compendium ath-Thahabee said, "Ibn Taymiyyah sat in his father's place in the main masjid on Fridays and give a commentary on Qur'an from its beginning. In one session he used to dictate from his memory enough material to fill two notebooks or more. His Friday commentary on Soorah Nuh alone lasted for a number of years. Ibn Taymiyyah easily delved into the most intricate meanings of the Qur'an with his sharp intellect. In his lectures, he would purposely choose the problematic areas, clear away the obscurities and deduce unprecedented

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<sup>1</sup> Harraan is near Edessa, in what was once northern Iraq, but is now called Orfa and is currently a part of Turkey.

<sup>2</sup> Al-'Uqud ad-Durriyyah, p.

<sup>3</sup> Ibn Katheer, al-Bidaayah wan-Nihaayah, vol. 13, p. 308.

<sup>4</sup> Al-'Uqud ad-Durriyyah, p.

<sup>5</sup> Tathkirah al-Huffaaz, p.

meanings from the Qur'an. He also memorized an incredible number of f1adeeths along with their chains of narration and he excelled in his comprehension of the schools of Islamic law and their differences, as well as the rulings of the Sahaabah and Taabi'oon. His ability to recall the opinions of individual the Sahaabah and Taabi'oon when necessary to prove a point dazzled those who heard him or read his works. When he gave rulings, he would not limit himself to any particular school of law, but would rule according to what appeared to him to be most accurate. He used to defend and support the methodology of the early generations of righteous scholars (the Salaf) and support their position against the scholastics, philosophers and Sufis. In his defense he would always rise to the defense of the Sunnah with the clearest proofs and the strongest evidences. Kamaalud-Deen ibn az-Zamlakaanee said the following, "If Ibn Taymiyyah was asked about a particular area of knowledge, both the questioner and those present would think, by the depth of his answers, that it was the only area that he knew and swear that no one knew as much as he did [on the topic]. When the legal scholars sat with him they benefited from his knowledge concerning their own schools. He was free from worldly desires and only got pleasure out of seeking knowledge, spreading it and acting on it."

In the field of hadeeth, its narrators and its sciences, he had no equal during that period. In fact his contemporaries were reported to have said, "Any hadeeth not memorized by Ibn Taymiyyah must be unauthentic." He had knowledge of the hadeeth narrators, their reliability and their generations, the authentic and weak hadeeths, along with his memory of their texts and chains of narrators. Al-Bazzaar said, "The major books of hadeeth like Musnad Ahmad, Saheeh al-Bukhaaree, Saheeh Muslim, Jaami' at-Tirmithee, Sunan Abee Daawood, Sunan an-Nasaa'ee, Sunan Ibn Maajah and Sunan ad-Daarqutnee were read by Ibn Taymiyyah several times. There were few books of religious knowledge which he had not read and Allah had granted him a strong memory and made him slow to forget. He was a reference source for the scholars of his day for identifying which of the books particular hadeeths were to be found.

'Imaadud-Deen al-Waasi'ee said, "Ibn Taymiyyah was the most reliable and accurate scholar of his time. He was also the most generous of them and the one who followed the Prophet ﷺ most closely. We did not see anyone in whose statements and actions the prophethood manifested itself more than in him. So much so, that every good heart would bear witness that his way of adherence was the correct method of doing so."

Damascus during the era of Ibn Taymiyyah was the cradle of leading religious scholars like an-Nawawee, Ibn Daqeeq al-'Eed, al-Mizzee and Ibn Jamaa'ah all of whom used to study hadeeth and other related fields of knowledge in order to distinguish between the authentic traditions and those which were falsified or inaccurate.

The most prominent movement that appeared in Ibn Taymiyyah's period was the theological debate between the Hanabilah<sup>6</sup> and the Ash'aris<sup>7</sup>. In the opinion of Hanabilah scholars, the basic sources of religion clearly provided what human beings needed in both legal and theological matters.

Consequently, in their study of the Islamic creed, they extracted the principles of theology directly from the texts of the Qur'an and the Sunnah in the same way that they extracted laws for issues of Fiqh. On the other hand, Ash'ari scholars and others took the paths of the philosophers and the Mu'tazilites<sup>8</sup> seeking to prove the fundamental principles of the Islamic creed by reason and logic.

Ibn Taymiyyah found himself at the center of this controversy and it subsequently became for him a source of many trials and tribulations. He wished to return theology to its primary sources, free from the trappings of philosophical argumentation and conventional opinion, and based on uncritical faith, at a time when the Muslim state supported Fiqh scholars and scholastics who opposed him. Consequently, Ibn Taymiyyah's life became a continuous series of run-ins with legists, scholastics, Sufis and government officials. As soon as he finished one ordeal, he would be drawn into the midst of another. The great Islamic historian Ibn Katheer, recorded many of the trials faced by Ibn Taymiyyah in his classical work.<sup>9</sup> Ibn Taymiyyah was also greatly concerned about his own society that had fallen victim to both external and internal enemies. On the borders of Islamic lands the Tartar armies were poised threatening the Islamic state and its civilization by constant attacks. He had not forgotten what had happened to him and his family as a result of such raids and the difficulties they had faced in forced emigration from their homeland when he was only seven. Consequently, Ibn Taymiyyah spared no effort in combating the enemy that had beset the country. He actively urged Muslims to

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<sup>6</sup> The scholar to whom this math'hab is attributed is Ahmad ibn Hanbal ash-Shaybaanee, who was born in Baghdad in the year 778 CE. He became one of the greatest memorizers and narrators of Hadeeth of his time. Concentrating on the study of Hadeeth, Ahmad studied Fiqh and hadeeth science under Imaam Abu Yoosuf, the famous student of Abu Haneefah, as well as under Imaam ash-Shaafi'ee himself. Imaam Ahmad went through a series of persecutions under the caliphs of his time due to their adoption of Mu'tazilite philosophy. He was jailed and beaten for two years by order of Caliph al-Ma'moon (rule 813-842 CE), because of his rejection of the philosophical concept that the Qur'an was created. Later set free, he continued teaching in Baghdad until al-Waathiq became caliph (rule 842-846 CE) and renewed the persecution. Imaam Ahmad stopped teaching and went into hiding for five years until Caliph al-Mutawakkil (847-861 CE) took over. Caliph al-Mutawakkil ended the inquisition permanently by expelling the Mu'tazilite scholars from positions of authority and officially rejecting their philosophy. Ahmad continued to teach in Baghdad until he died in the year 855 CE. Imaam Ahmad's greatest concern was the collection, narration, and interpretation of Hadeeth. His teaching method consisted of dictating hadeeth from his vast collection known as al-Musnad, which contained over 30,000 hadeeths, as well as the various opinions of the Sahaabah concerning their interpretation. He would then apply the hadeeth or ruling to various existing problems. If he could not find a suitable hadeeth or opinion to solve a problem, he would offer his own opinion while forbidding his students to record any of his own solutions. As a result, his math'hab was recorded, not by his students, but by their students. (Evolution of Fiqh, pp. 84-5)

<sup>7</sup> Ash'aris were followers of Abul-Hasan 'Alee ibn Ismaa'eel al-Ash'ari (873-935 CE). He was born and raised in Basrah. As a student and later a scholar in his own right, he espoused the Mu'tazilite thought of his teacher and mentor, al-Jubbaa'ee, until he reached the age of forty when he publicly announced his repentance from it and proved its falsehood. He later abandoned the way of the philosophers all together and adhered firmly to the way of the People of the Sunnah. As for those who name themselves after him, they built on his opinions at the time of his philosophical revolt against the Mu'tazilites and became a sect of their own which only recognizes seven divine attributes that, according to them, the human intellect indicates.

<sup>8</sup> Mu'tazilites are followers of Waasil ibn 'Ataa who excluded himself from the circle of al-Hasan al-Basree and affirmed that sinners are in limbo between belief and disbelief and that they will remain forever in the hellfire. 'Amr ibn 'Ubayd followed him in this belief. They both denied the divine attributes like the Jahmites, denied Allah's Qadar relative to human actions like the Qadarites, and claimed that one who does major sins will be eternally in hell like the Khaarijites. (Sharh Lum'atul-I'tiqaad, p. 163)

<sup>9</sup> Al-Bidaayah wa an-Nihaayah, vol. 14, events of the years 705-828.

take up arms against the enemy in order to purify their lands. And whenever he visited the encampments of Muslims engaged in Jihad, he would encourage them to hold firm, assure them of victory and inform them of the virtues of Jihad and of those who took part.<sup>10</sup>

He was in the front lines in the battle of Shaqhab (1303 C.E.) prior to which he ruled that the soldiers should break their Ramadan fast to strengthen themselves for the battle and broke his fast in front of them. He used to pass his nights on watch on the city walls. Because of his well-known courage and daring, the masses used to turn to him in times of grave difficulty. Hence, when the Tartars invaded Syria in 1300 C.E. and reached the outskirts of Damascus, people met with Ibn Taymiyyah and requested him to head a delegation to be sent to negotiate with the Tartar King, Qazan, to ask him not to enter Damascus. When they met the King, those present were amazed at the boldness and courage with which Ibn Taymiyyah spoke to him. Among the things he said to the King is the following: "You claim to be a Muslim and you have with you a (Muslim) judge, an Imaam (for Salaah), a Shaykh and people to call the Athaan or so I am told. Your father and grandfather were both disbelievers, yet they did not do what you have done. They both made promises and fulfilled them while you pledged and betrayed it, you promised and did not fulfil it." The speech had such an effect on Qazan that he asked who Ibn Taymiyyah was, saying that he had never met anyone more firm than he, nor anyone whose words had had a greater effect on him.<sup>11</sup>

Qazan subsequently gave his word not to enter, Damascus. On the day of the battle, Marah as-Safar, in the same year, a sense of hopelessness from the devastation wrought by the Tatars hovered over almost everyone. The prices of food and goods had risen and a feeling of futility spread throughout the region as the Tartars wanted to take possession to the Damascene citadel. Qabjaq wrote to the deputy governor of the fortress telling him to surrender the fortress to them until the situation improved. However, no sooner had the news reached Ibn Taymiyyah than he went to the deputy governor and wrote to him saying, "If only a single stone remains in the fortress, do not surrender it to them, if you do not have to." The deputy governor, Arjuwash, accepted his opinion and sent a reply to Qabjaq stating that they would not surrender the fortress as long as an eye blinked within it. Consequently, the fortress became an inaccessible stronghold protecting Muslims from their enemy. In the year 1301, word spread that the Tatars were at the outskirts of Damascus preparing to attack and people began to flee for their safety, leaving the region to the enemy to loot and pillage. So Ibn Taymiyyah hurriedly went to the Sultans and governors of Egypt requesting their aid. He warned the Sultan of Egypt saying, "If you abandon the region and refuse to defend it, we will put over it those who will protect it and profit from it during peace time. If it were destined that you were not rulers of the region, nor its Kings, and a Muslim sought your support against his

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<sup>10</sup> Al-A'laam al-'Aliyyah, p. 69.

<sup>11</sup> Ibid, pp. 72-3.

enemy, it would be compulsory for you to help him. How could that be and you are the rulers of the region, the people are your subjects and you are responsible for them?"<sup>12</sup>

Ibn Taymiyyah's bravery was not limited to nationalistic issues. His love for Islam and his devotion to its principles occupied most of his thought and drove him to dedicate much of his time to purifying it from blemishes and innovations that were raging out of control and threatening to consume the society. He considered the appearance of fables, innovations and reprehensible actions in Muslim lands a sickness of the soul that indicated the eminent collapse and fall of the society. Consequently, this area took a major portion of his time and efforts and was the cause of the many accusations raised against him and the countless ordeals that he faced. In fact, Ibn Taymiyyah's bravery and courage was strongest whenever he was faced with trials and adversity. Because of his desire to reform society of the many evils that had become popular customs, Ibn Taymiyyah appeared to be an antisocial malcontent and his life was one of constant adversity and trial. He openly opposed all of the corrupt and deviant elements in the society especially the esoteric (Baatinite) cults and sects like the Isma'ilites, Qaraamites, Sufis and Shi'ites.

Despite his firmness on issues of faith, he was also gentle, kind and forgiving where the situation demanded it. For example, on one occasion, Sultan Qalawun encouraged him to issue a ruling allowing the execution of the scholars who repeatedly ruled that he be imprisoned and supported his enemies, but Ibn Taymiyyah refused to exploit the opportunity and take revenge against those who intended him harm. Instead he said to the Sultan, "Whoever seeks to offend me is free to do so, but whoever offends Allah and His messenger, Allah will take revenge on him. As for you, if you kill them, you will not find after them others like them."<sup>13</sup>

### **HIS ORDEALS AND DEATH**

According to human nature, the more famous a man becomes the more numerous are those who are jealous of him and hostile towards him. Ibn Taymiyyah's critical tongue and pen left him few friends, for he never flattered anyone nor did hypocrisy find any room in his heart. In most of his trials, his judges were his opponents among the legists who found his opposition to their rulings and opinions intolerable. His first trial was in 1306 C.E. when he was taken to Egypt based on an order for his imprisonment issued by the Sultan. When he was brought before the judges and legists, he tried to defend himself; however, they did not allow him to do so. Ibn Makhloof accused him of saying that Allah actually sits on His throne and speaks with letters and an actual voice. Ibn Taymiyyah then asked him who would judge him. When Ibn Makhloof replied that he would, Ibn Taymiyyah asked him how he could judge him while being his opponent. This question angered Ibn Makhloof who promptly ordered his immediate imprisonment. He remained in jail for a year before some Egyptian scholars went to the deputy

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<sup>12</sup> al-Bidaayah wa an-Nihaayah, vol. 14, p. 15.

<sup>13</sup> Al-Bidaayah wa an-Nihaayah, vol. 14, p. 54, events of the year 705 A. H. (1306 C.E.)



Caliph, Sayfud-Deen Salar, and sought his permission to try to get Ibn Taymiyyah to retract some of his beliefs. However, whenever they requested his presence, the Shaykh refused to come before them until they lost hope and left him alone. In the beginning of the following year (1308 C.E.), the chief judge, Ibn Jamaa'ah, met with Ibn Taymiyyah in the fort and spoke with him about leaving the prison, but he refused to leave unless the restrictions and conditions placed on him were lifted. A month later, Prince Husaamud-Deen Muhannaa ibn 'Eesaa himself came and visited him in jail and affirmed that he could leave the prison free to say and believe what he wished. After the restrictions were lifted and conditions dropped, Ibn Taymiyyah left the prison with the prince and passed the night in the home of Prince Salar with a delegation of scholars and legists. Salar had the Shaykh reside with him in Egypt in order that the masses would realize his merit and his knowledge. Towards the end of the year 1308 C.E., some prominent Sufis accused Ibn Taymiyyah of heretical beliefs and the legist, Ibn 'A'laa, raised a number of unsubstantiated claims against him. However, the state authorized the courts to look into Ibn Taymiyyah's case. Some of the judges held that the claims were false and Ibn Jamaa'ah was of the opinion that the claims against him were due to him being ill mannered to the Sufis. The state then gave him a choice of either going to Alexandria or Damascus, on condition that he refrain from speaking against Sufism, or going to prison. Ibn Taymiyyah chose prison life over being outside the prison walls muzzled. However, some sincere friends of Ibn Taymiyyah insisted that he travel to Damascus with them, and he reluctantly complied. After passing one night in Damascus, a letter was sent ordering his return to Egypt. He came before Ibn Jamaa'ah and a group of legists, some of whom openly stated that the state wished to imprison him. Chief Justice, Ibn Jamaa'ah, asked a Maalikite judge to rule that Ibn Taymiyyah be imprisoned, but the judge refused saying that he found nothing at fault with him by which to sentence him. The chief Maalikite majistrate, Noorud-Deen az-Zawaanee, was also asked to pass judgement on him, but he also refused to make such a ruling. When Ibn Taymiyyah saw the bewilderment on their faces, he presented himself voluntarily for imprisonment saying, "I will go to jail by myself and continue to follow whatever is for the welfare of Muslims." The judge insisted that the Shaykh be put in a place suitable for a man of his standing, but he was told that the state would not accept anything less than prison. So he was sent to prison on the instruction of Naasirud-Deen al-Mambajee.

Ibn Taymiyyah remained in prison making rulings on perplexing issues raised to him by the people, until he was set free and sent to Alexandria. He stayed for a while in Alexandria during which time he was constantly harassed and intimidated. There the Sufis denounced him to the Sultan and even tried unsuccessfully to have him assassinated to be free of him once and for all. They did, however, succeed in having him imprisoned in Alexandria once again, but on this occasion, all of his main students and those who subscribed to his thought were jailed along with him.

He continued to be persecuted within the prison walls until Sultan Muhammad ibn Qalawun came to power. The first thing that the new Sultan did was to release Ibn Taymiyyah from his imprisonment in 1310 C.E. and invite him to Cairo from Alexandria. The Shaykh left the prison

respected and honored, and came to meet the Sultan who subsequently tried to make peace between him and the legist who ruled that he be imprisoned. Ibn Taymiyyah preferred imprisonment to a life in which one was forced to be a hypocrite or to remain silent about corruption. Hence, his life continued to be one of intermittent freedom between long periods of imprisonment.

The magistrates and legists would seek to gain the Sultan's favour by hastily issuing rulings against him. However, during all these ordeals, Ibn Taymiyyah never became grieved nor did he despair and give up his attempts to correct misunderstanding held by the masses about Islam. He used to comfort his companions by saying, "What can my foes do to me? My garden and orchard are inside me; wherever, I go they are with me. If they imprison me, it is a religious retreat (I'tikaaf), if they expel me from my homeland, it is a migration (hijrah) and if they kill me my death will be martyrdom in the path of Allah. Allah's scripture and His Prophet's Sunnah are in heart." The last ordeal to befall the Shaykh took place in 1326. A ruling he made concerning the visit of masjids and graves of saints and the undertaking of journeys to them was distorted to imply that he forbade visiting graves, including the Prophet's grave. In fact, he did not prohibit the visitation of graves, but merely forbade the undertaking of journeys to other than the three masjids mentioned by the Prophet ﷺ in the well-known hadeeth, "Do not undertake journeys to other than three masjids." Ibn Taymiyyah had sufficient proof to silence his opponents; however, they only wished to seal his mouth and stop his pen. Consequently, in the middle of the year, 1326, a decree from the Sultan was read in the main masjid of Damascus in which Ibn Taymiyyah was prohibited from giving any religious ruling and it announced that he was to be placed under arrest.

When Ibn al-Khaatiree came to him in Damascus and informed him of the decree, he said, "I was expecting that. There is great good and much benefit in it." He then went to the fort in chains and a week later the chief magistrate ordered the arrest of his companions and his students. Some of his students betrayed him, but their names were announced in condemnation in the market places and the streets. The Shaykh remained imprisoned for two years reading and writing and secretly teaching until a ruling was made to remove all of his books, papers, and even his inkwells and his pens. His books, which numbered about sixty volumes and papers consisting of fourteen notebooks, were taken to the library at an Islamic religious institution called al-'Adliyyah al-Kabeerah. The magistrates and legists went to the school, looked at them and then divided them up among themselves. In 1328, within three months after the Shaikh was prevented from reading and writing, he passed away in prison at the age of 65. The Shaykh's funeral was a classic example of Imaam Ahmad

Ibn Hanbal's statement, "Tell the innovators: the difference between you and us will be evident in the number of those who attend our funerals." Ibn al-Barzaanee said, "The people of Damascus gathered for his funeral in such large numbers that not even a powerful Sultan or a comprehensive census could assemble so many together." Ibn Katheer added to that statement the following, "Even though the man died a prisoner of the Sultan in his fortress, and many

legists and Sufis attributed a number of distasteful matters to him, those were their words about him and this was his funeral. There is a great difference between the actual situation and what is said about it.”

## CHAPTER 1

### *"Purpose Of the Heart "*

Indeed Allah – glorified is He – created the human heart in order for them to know things in the same way in which He created the eye to see things and the ear to hear things. [Allah] – may He be glorified – created every part of the human body for a specific purpose and a particular function. Thus, the hand [was created] for grasping and holding, the foot for walking, the tongue for articulating speech, the mouth for tasting, the nose for smelling, the skin for touching, and likewise the remainder of the internal and external limbs and organs. If a person uses a limb according to the way it was created to be used and for the purpose for which it was designed, that is the clear truth and justice on the basis of which the heavens and earth were set up. Furthermore, that is better and beneficial for that limb and its owner, as well as for the function for which it was used. Such a person is truly righteous whose state of being is upright and such people are following guidance from their Lord and it is they who will be successful. If the limb is not used in the proper way and, instead, it is left unused, that is a loss, and its owner is cheated. If it is used in contradiction to what it was created for, that is misguidance and destruction and its owner is among those who exchanged the blessings of Allah with disbelief. The master of all limbs and their head is the heart, as it has been named qalb “heart” .

قال النبي صلى الله عليه وسلم : "أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقُلُوبُ"

The Prophet ﷺ said: *"Indeed in the body there is a clump of flesh, if it becomes good, the whole body becomes good, and if it goes bad, the whole body goes bad. Indeed it is the heart."*<sup>14</sup>

وقال النبي صلى الله عليه وسلم: "الإسلام علانية والإيمان في القلب"، ثم أشار بيده إلى صدره وقال: "إِنَّ التَّقْوَى هَا هُنَا أَلَا إِنَّ التَّقْوَى هَا هُنَا."

The Prophet ﷺ also said: *"Islam is done externally and Imaan (faith) is in the heart."* Then he pointed with his hand to his chest saying: *"Indeed fear of Allah resides here! Indeed fear of Allah resides here."*<sup>15</sup>

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<sup>14</sup> Ṣaḥīḥ al-Bukhārī 52

<sup>15</sup> Musnad Aḥmad, vol. 3, pp. 134-5 (CD 11,933) from Anas ibn Maalik and Ibn Abee Shaybah in al-Eemaan, no. 6. It was ruled inauthentic by al-Albaanee in his edits of al-Eemaan, p. 5, and Sharh al-'Aqeedah at-Tahaawiyyah, pp. 427, 434. However, the last phrase "Indeed fear of Allah resides here," and the Prophet's pointing to his chest are found in other authentic narrations.

## CHAPTER 2

### *"Function Of the Heart "*

As the heart was created to know things, its pursuit of things out of a desire for knowledge is [called] thought and reflection, just as the ear's pursuit of speech desiring to hear it is [called] listening, and the eye's attention to things trying to view them is [called] sight. Thus, thought relative to the heart is like listening relative to the ear and sight relative to the eyes, etc.

If [the heart] comes to know what it reflected on, that was its goal, likewise, if the ear hears what it listened for, or the eye sees what it looked at. How many thinkers do not find the knowledge [they seek], just as many looking for the new moon do not see it, and many listening for a [particular] sound do not hear it.

Its opposite is one who is given knowledge of something which he did not reflect on nor did he have previous knowledge about it, like one who suddenly sees the crescent moon without intending to do so or one who hears a statement without listening out for it. All of this is due to the fact that the heart by itself accepts knowledge. This issue depends on [the fulfillment of certain] conditions and the preparedness [of the organ]. It could be [the result of] a human act and thereby be what was desired or it could come as a favor from Allah and be a talent.

The righteousness and correctness for which the heart was created is that it understands things. I do not say that it only knows things, for someone could know something and not understand it, he could even be negligent of it or reject it. The one who understands something is one who is able to specify its limitations, accurately define it, be conscious of it, and confirm it in his heart. In time of need it is sufficient for him, actions match his statements, external. His internal is the same as his external. That is one who is granted wisdom and **whoever has been given wisdom, has been given a great good.**<sup>16</sup>

Abu Ad-Darda رضي الله عنه said: *"Some people are given knowledge and are not given judgment. Indeed Shaddaad ibn Aws was among those given [both] knowledge and judgment (hukm) ."*<sup>17</sup>

This is the case in spite of the fact that people vary in their ability to understand things from perfect to deficient, and in the amount they understand from a little to a lot, and from general to precise, etc.

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<sup>16</sup> Al Baqarah 2:269

<sup>17</sup> Ibn Abee Khaythamah collected a statement of the companion, 'Ubaadah ibn Saamit, in which he was reported to have said: "Shaddaad ibn Aws was among those [few] who were given knowledge and discernment (hilm) and among people are those given only one of them." (Al-Ish'Al-Ishaabaaab, vol. 3, p. 319) The term hilm also has numerous meanings (patience; mildness; tolerance; clemency; discernment; discretion, etc.). The meaning "discernment" is very close to "wisdom" and "judgment".

These three organs are the main means of gaining knowledge and understanding it, of understanding what is liked and disliked and of distinguishing between those doing good for the person and those doing evil, etc.

By [“knowledge”] I mean the knowledge that distinguishes between humans and other animals, outside of what they share with them like, smell, taste and touch.

Allah, the Almighty, said:

وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

“Allah extracted you from the wombs of your mothers while you knew nothing and made for you hearing, sight and hearts, that perhaps you would give thanks.”<sup>18</sup>

And He said:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ

“Then He made him and blew in him from His [created] spirit and made for you hearing, sight and hearts. [But] you rarely give thanks.”<sup>19</sup>

And He said:

وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً

“And He made for them hearing, sight, and a heart...”<sup>20</sup>

And He said:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ

“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil.”<sup>21</sup>

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<sup>18</sup> An Nahl 16:78

<sup>19</sup> As Sajdah 32:9

<sup>20</sup> Al Ahqaaf 46:26

<sup>21</sup> Al Baqarah 2:7

And He said the following concerning the deeds and power that is required of every one of these organs:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear.”<sup>22</sup>

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<sup>22</sup> Al A'araaf 7:179

## CHAPTER 3

### *"Prominence Of the Heart "*

Although all three are mentioned together, the eye is inferior to the heart and the ear. It is different from them in that it only sees of things that are present and corporeal, like images and objects. On the other hand, the heart and ears enable one to know about spiritual and theoretical things that are invisible and intangible. Furthermore, even these two are different in that the heart understands things by itself and knowledge is its nourishment and specialty. As for the ear, it merely carries words containing knowledge to the heart. In itself it captures statements and words, and when they reach the heart, the heart extracts them from the knowledge they contain.

The master of knowledge and reality is the heart. The remainder of the organs and limbs are gateways to whom information reaches which they were unable to acquire by themselves. It is the master to the degree that whoever loses any of the other organs, loses only the knowledge that was conveyed through it. Thus, the deaf person is unable to gain knowledge from speech, and the blind person is unaware of what vast knowledge objects contain. Likewise, whoever looks at things or listens to the words of scholars, without the participation of the heart, does not understand anything. Thus, the pivot of affairs is the heart.

Here the wisdom of The Almighty's statement becomes clear:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا

"So have they not traveled through the land, and (don't they) have hearts to understand and ears to hear with?"<sup>23</sup>

Sight is not mentioned here as in the previous verses because the context of the statement here is regarding unseen things, and the lessons to be understood from the final end of things, in which right sight has no role.

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<sup>23</sup> Al Hajj 22:46



The same as the case in the Almighty's statement:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ

“Or do you think that most of them hear and understand?”<sup>24</sup>

and He further classifies this reality in His statement:

إِنَّ فِي ذَلِكَ لَذِكْرَ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

“In that is a reminder for whoever has a heart or listens attentively.”<sup>25</sup>

Those who have been granted wisdom and benefit from knowledge are on two levels:

1. Either a person who sees the truth by himself and accepts it and follows it, without needing anyone to invite him to it. That is one who truly possesses a heart.

Or,

2. A person who does not understand the truth by himself but needs someone to teach it to him, clarify it for him, advise him regarding it, and mold him according to it. That is an attentive person who “... **listens attentively**”. This is one whose heart is present and not absent. As Mujaahid said: “*He was given a knowledge and it was a reminder for him*”.<sup>26</sup>

The following statement of the Almighty then becomes clear:

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ

“Among them are those who listen to you. Will you then make the deaf hear, even if they do not understand? And among them are those who look at you. Will you then guide the blind, even though they do not see?”<sup>27</sup>

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<sup>24</sup> Al Furqaan 25:44

<sup>25</sup> Qaaf 50:37

<sup>26</sup> At Tabari, vol. 22, p. 374 quoted in Tafsir Ibn Katheer, vol. 4, p. 243

<sup>27</sup> Yunus 10:42-43

and His statement:

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

“Among them are those who listen to you, but I have placed seals on their hearts so they do not understand and deafness in their ears.”<sup>28</sup>

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<sup>28</sup> Al An'aam 6:25

## CHAPTER 4

### *"Right Of the Heart "*

If it is the right of the heart to know the truth, Allah is the ultimate truth:

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

"That is Allah, your Lord, the Truth. So what is there beyond the truth but misguidance?"<sup>29</sup>

Allah is the Lord, author, creator and beginner of every fleeting thought which occurs in the brain or crosses the mind. Whatever knowledge the heart comprehends is among the clear signs of Allah in His earth and His sky. The most truthful words said by a poet is that of Labeed<sup>30</sup>:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ

*"Indeed, everything else besides Allah is false..."*

That is, everything looked at from the perspective of itself is headed towards non-existence and in need of the Ever-living, the Eternal. If you looked at anything which the Hand of Care has taken charge of, according to the destiny of **He Who gave every thing its form then guided it**,<sup>31</sup> you would see it existing and clothed with garments of grace and kindness.

It then becomes clear that the heart was only created for the remembrance of Allah, may He be glorified. As a result of that, a Syrian sage of the past - I believe it was Sulaymaan Al Khawaas - may Allah have mercy on him – said: *"Remembrance of Allah in relationship to the heart is like nourishment relative to the body."*

Thus, as the body cannot find pleasure in food when it is sick, likewise the heart cannot find the sweetness of remembrance of Allah when it is in love with the material world, or something to that effect. If the heart is busy with the remembrance of Allah, aware of the truth, and reflecting on knowledge, it is in its correct location, just as the eye when used to look at things is in the correct location. On the other hand, if it is not used for knowledge and it is unaware of the truth, it forgets its Lord and is not in its location. Rather, it is lost. It is not necessary for me to say that it was not put in its 'correct' location, as it was not put anywhere at all. Certainly its correct location is the truth and everything besides the truth is false. Therefore, if it is not located in the truth there is nothing left for it but falsehood. Furthermore, falsehood is not fundamentally 'a thing' and what is not 'a thing' is not suitable as a location.

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<sup>29</sup> Yunus 10:32

<sup>30</sup> From hadeeth in Saheeh Al Bukhari, vol. 8, p. 108, no. 168, Saheeh Muslim, vol. 4, p. 1220, no. 5605

<sup>31</sup> Ta Ha 20:50

The heart itself does not accept anything but the truth, so if what is contrary to the truth is put in it, the heart will not accept what it was not created for. **That is the way (sunnah) of Allah and you will never find a change in Allah's way (sunnah).**<sup>32</sup> In spite of that, the heart is never left on its own unattended, for it will always remain in the valleys of thoughts and the realms of aspirations. It will never be in the state of emptiness and abandonment like that of the eyes and ears. It may be put in the wrong location, neither set free or suspended, where it in fact has no location.

It is amazing – glorified is our Lord, the Almighty, the All-Wise, that this state only becomes manifest to a person when he returns to the truth, either in this life when he repents or when he ends up in the next life. He will see the vileness of the state in which he was, and just how far his heart was astray from the truth, if it was used in falsehood.

On the other hand, if the heart is left in the state in which it was created, void of any reflection and empty of any thought, it would accept knowledge, free from ignorance, and see the clear truth, then believe in its Lord and turn to Him and repentance. For every child is born in the natural state of belief, but his parents make him a Jew, a Christian or a Zoroastrian, just as an animal gives birth to a whole animal, you will not find on it any disfiguration.

**This is Allah's way in which He created people. There will be no change in Allah's creation. That is the correct religion.**<sup>33</sup> However, in most situations, the soul becomes occupied with the temptations of this world and its bodily needs, so its desires blocked the heart from the truth. In this state it is like an eye staring at the ground. In that state, it is impossible for it to see the crescent moon, or even to glance towards it. Or he could be inclined towards the truth, but desires and material needs block the heart from following the truth and it becomes like an eye that has a floating impurity in it which prevents it from seeing things. Whims and desires can intervene before the heart learns the truth and block it from reflection on it. Thus, the truth will not become clear, as was said:

حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ

*"Your love of something blinds and deafens."*

So the heart will remain in dark thoughts. This is often due to pride that prevents it from seeking the truth:

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ

*"Those who do not believe in the Hereafter, their hearts rejected it and they are arrogant."*<sup>34</sup>

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<sup>32</sup> Al Fath 48:23 & Al Ahzaab 33:62

<sup>33</sup> Ar Room 30:30

<sup>34</sup> An Nahl 16:22

Whims and desires could also oppose the heart after it became acquainted with the truth causing it to deny the truth and turn away from it, as our Lord - glorified is He - said regarding them:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا

“I will turn away from My signs those who behave arrogant in the land without right. So if they see every sign they will not believe in them. And if they see the path of guidance they will not take it, but if they see the path of error they will take it as a way.”<sup>35</sup>

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<sup>35</sup> Al A'araaf 7:146

## CHAPTER 5

### *"The Heart Container"*

The heart relative to knowledge is like a cup relative to water, a jar relative to honey, or a valley relative to a flood, as the Almighty said:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

"He sent down rain from the sky and [water flowed in] the valleys according to their capacities.." <sup>36</sup>

And the Prophet ﷺ said:

عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا تَقِيَّةٌ قَبِلَتْ الْمَاءَ، فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قِيَعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تَنْبُتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

*"The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"* <sup>37</sup>

### **CONDITIONS OF THE HEART**

And the narration of Kumayl Ibn Ziyaad from 'Ali رضي الله عنه in which he said:

القلوب أوعية فخيرها أوعاها

*"Hearts are vessels. The best of them is the most retentive."* <sup>38</sup>

<sup>36</sup> Ar Ra'ad 13:17

<sup>37</sup> Narrated by Abu Musaa Al Ash'ari, Sahih Al Bukhari, vol. 1, p. 67, no. 79, Sahih Muslim, vol. 4, pp. 1233-4, no. 5668

<sup>38</sup> Hilyatu-l-Awliyaa, vol. 1, pp. 79-80

It has reached me from some of the salaf that it was said: "The hearts are Allah's vessels on His earth. The most beloved of them to Allah the Almighty is the most sensitive and pure."

This is a good example, for, if the heart is sensitive and soft, it easily accepts knowledge, and the knowledge then becomes firmly rooted in it and the heart is affected by it. On the other hand, if the heart is hard and harsh it is difficult for it to accept knowledge.

Along with that, the heart must be pure and healthy so that knowledge can grow and bear good fruit in it. Otherwise, if it accepts knowledge, and it has in it mud and filth, it will corrupt the knowledge and be like weeds in cultivation. If it does not prevent the seed from sprouting along with it, it will at least hinder its growth and flowering. This point is clear to those who reflect.

The summary of the previous statement is that if the heart is utilized for knowing the truth it has two sides:

1. A side that advances towards the truth. From this perspective the heart is referred to as a container and a vessel because the name necessitates what it contains and what is placed in it. This is an existing affirmative characteristic.
2. A side that turns away from falsehood. From this perspective the heart is referred to as being pure, healthy and clean. Because these names infer the absence of evil and the non-existence of filth and mud. This characteristic is one of non-existence and negation.

## CHAPTER 6

### *"The Lost Heart"*

With this it becomes clear that if the heart is used for falsehood it also has two sides:

1. A side of existence wherein it is devoted to falsehood, craving it and completely occupied with it.
2. A side of non-existence where it swerves from the truth and is unwilling to accept it.

This description clearly, well and truthfully explains the contents of the following lines of poetry:

إِذَا مَا وَضَعْتَ الْقَلْبَ فِي غَيْرِ مَوْضِعٍ  
بِغَيْرِ إِنَاءٍ فَهُوَ قَلْبٌ مُضَيَّعٌ

"If you put the heart in other than its location

With no container it is for the heart's ruination"

The poet mentioned this concerning the heart when he wanted to describe the state of one who lost his heart; one who oppressed himself by becoming occupied in falsehood which filled his heart until no space remained in it for the truth nor was there any way to penetrate it. He aptly described the state of both sides of this heart, and characterized its two paths.

1. He first mentioned its attribute of existence saying: "If you put the heart in other than its location." He is saying, "If you employed the heart for other than what it was created and used it for falsehood until the heart drowned in it."

Falsehood has two levels:

- a) Distraction from the truth without opposing it. This level is a result of factors like thoughts and intentions containing worldly attachments and desires of the soul.
- b) Opposition to the truth, blocking its path. This level may be a result of factors like false opinions and destructive desires coming from disbelief, hypocrisy, innovations and the like.

Rather the heart is only created for the remembrance of Allah and everything besides that is not a suitable location for it.

2. Then the poet mentioned the non-existent characteristic of the 'container', saying: "If you placed it without a container you will lose it." There is no container with you, as we



say: "I attended the gathering of learning without an inkpot." The term 'container' describes the person placing his heart and not the heart itself. And Allah knows best. The explanation of this sentence - and Allah knows best- is that he says: If you put your heart in another place using it for falsehood, you will have no container in which to put truth, remembrance of Allah and knowledge.

Consequently, when what is the right of the heart is revealed to it, your heart will be ruined. You ruined your heart in both possible ways, even though they are one and the same: From one perspective, that you put it in other than its place and from the other perspective that you had no vessel with you to be a container for the truth which must be given to it. Similarly, if it is said to a king who has taken an excessive interest in games: "If you are busy with other than your kingdom, and there is no one in the kingdom to run it?" He is a lost king.

However, the container here is the heart itself. That is the case because nothing can take the place of the heart with regard to what must be put in it, for **no bear of burdens can bear the burden of another.** <sup>39</sup>

The couplet conveyed two images by mentioning two characteristics of the heart. The mode of expression is similar to the Almighty's statement:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ  
مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ

"He revealed to you the Book in truth confirming what was present in front of him; and He revealed the Torah and the Injil previously as guidance for people and He revealed the Criterion." <sup>40</sup>

Qataadah and Ar Rabi' both said: *"The Criterion is the Quran that became the standard for distinguishing between the permissible and the impermissible, and between truth and falsehood."*

This is the case because, a single matter having two major descriptions, is treated like a single matter when only a single characteristic as mentioned, and as two matters when it has two descriptions. So much so, that if its characteristics are many, it may be treated like many different objects. Can you not see that the person who is good at both accounting and medicine

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<sup>39</sup> Al An'aam 6:124; Al Israa 17:15; Faatir 35:18; Az Zumar 39:7

<sup>40</sup> Aali 'Imraan 3:3-4

will be treated as an accountant on one occasion and a doctor on another, and the person who is good at carpentry and building will be treated like a carpenter and a builder though they are single individuals.

Since the heart accepts remembrance of Allah and knowledge, it functions like a container in which water may be put. The 'container' is mentioned in this couplet from among various metaphorical names for the heart, because it can be fine and pure and it is what is carried by the beggar when in the position of the poor and destitute. And when the heart turns away from falsehood it is pure and healthy as if it were two different containers.

According to this picture, it becomes clear that the container is not the heart when he says: "If you put your heart in other than its place," and you do not have with you a container in which what is desired may be placed. In such a case you are similar to a poor man who is informed that a rich man is distributing food among the people and the rich man had a small soup bowl that he leaves behind. When the poor man goes requesting for food, he is told, 'Give me a container and I will give you food.' On the other hand, if you left your food bowl in your house and came, and you did not have another container with you for us to put the food in, so we did not give you any, you would return home empty-handed.

If one gifted with insight reflects on the various modes of communication, he will find a good and eloquent place for this couplet in both the Arabic language and proverbs. For the opposite of this previously mentioned state is that of a heart turning towards truth, knowledge and remembrance of Allah, while turning away from everything besides them. This is the *hanafiyyah* - the religion of Abraham - peace be upon him - as hanaf is the advance of one foot and it's inclining towards the other, it is the inclination away from something while turning towards another. The *hanif* religion is the turning to Allah alone while turning away from everything besides Him. It is 'sincerity', whose translation is the Word of Truth, the Good Word: laa ilaha illa Allah. O Allah, make us firm upon it in this life and in the next, for there is neither movement nor power except with Allah's permission.

This is the conclusion of what has come to me at this time on this subject and Allah knows best, for (as Allah said):

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

"And above everyone with knowledge there is one more knowledgeable."<sup>41</sup>

All praise is due to Allah, the Mighty, the Benefactor, the Kind, and the Forgiving. Allah is sufficient for us and He is the best trustee.

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<sup>41</sup> Yusuf 12:76

